

The South African Outlook

JULY 1, 1957.

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The South African Outlook

No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record. —H. W. Longfellow.

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The Parliamentary Session

The parliamentary session ended on Saturday, 22nd June. Once again it has been an acrimonious one, and once again in its dying days the Government has rushed through a number of highly contentious measures. The Native Laws Amendment Bill, with its notorious "Church clause," the Separate University Education Bill, and the Nursing Amendment Bill have all been hotly contested by the opposition parties, which have put up a persistent, able and uncompromising fight against measures which have shocked the world. There can be no further reiteration of the unreasoning argument that the policies of the Nationalist Party and the United Party are alike. The United Party has within its ranks not a few who are experts in Native Affairs, and under the leadership of Dr. D. L. Smit, they maintain a battle that keeps the Government incessantly on the defensive and manifestly uncomfortable as is revealed by the nature of the arguments put up and the personal invective indulged in. The Labour and Liberal parties are also to be congratulated on their contributions. The United Party has made it clear that when they return to power not a few of the present Government's measures will be radically altered or expunged from the statute book.

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There have been many indications in recent months that not a few of the Government's supporters have been uneasy, to say the least, at the trend of events. They have an uncomfortable feeling that the Government's measures are unnecessarily extreme and are driving a wedge between the White groups in the country, exacerbating the sense of grievance in the non-White groups, and separating South Africa from the main stream of the world's life. The most charitable view that can be taken of some of the Government's Acts is that they have sought to please and weld into a firmer unit their more extreme supporters. Whether this will compensate for the loss of more reasonable men of the Wassenaar type remains to be seen.

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The Native Laws Amendment Act : The effect on Clubs, Hospitals, etc.

According to the *Cape Times* in the closing days of the parliamentary session, the Minister of Native Affairs, Dr. Verwoerd, said that schools, hospitals, clubs or similar institutions in urban areas which admitted Africans should apply immediately for permission to continue doing so. Dr. Verwoerd was replying to Mr. D. E. Mitchell (U.P., South Coast) who had asked whether, under section 29 of the Native Laws Amendment Act, it was permissible for schools, hospitals, clubs or similar institutions already in operation and which had applied for the approval of the Minister, to continue to permit the attendance of Natives pending the decision of the Minister. Dr. Verwoerd answered : "Applications should be submitted immediately when arrangements for temporary permission will be made pending the final decision of the local authority and the Minister." Clause 29 is the controversial "Church Clause" of the Act. It covers the institutions mentioned above as well as churches. But while churches are free to admit Africans till expressly forbidden to do so by the Minister, the other institutions must get the Minister's permission immediately to continue admitting Africans. Institutions established before the beginning of 1938 are exempted. The admission of Natives to hospitals in emergency cases is also exempted. But it is clear that all other institutions are at present committing an offence if they continue to admit Africans without the Minister's permission. They are obliged to apply at once to the Minister for permission. Apparently they will all be given temporary permission and later, after their applications

have been studied, the Minister will decide whether to grant permanent permission or not. Even if the Minister grants permanent permission he may lay down certain conditions. These provisions do not apply to churches. Although institutions established before 1938 do not fall within the scope of the provisions, under other provisions the Minister may ban Africans if, in his opinion, they are causing a nuisance.

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Bantu Education

Amid the highlights of the parliamentary debates on the "Church clause," the Separate University Education Bill and the Nursing Bill, inadequate attention was given in the press of the country to the discussion which centred round the general policy of the Native Affairs Department. Dr. D. L. Smit drew from the Minister a denial of the report that Mathematics was to be excluded from the Bantu Junior Certificate course. This will be re-assuring to many of the African people. Dr. Smit also raised useful questions concerning teachers' pensions, the management, erection etc. of farm schools on European-owned land, and concerning rentals on Departmental houses occupied by teachers. We are confident he expressed the views of many right-thinking people when he deprecated the cessation of school feeding in so many places. He declared: "I notice that the amount for school feeding has been reduced from £640,000 last year to £100,000 this year. I understand this was due to the fact that the Native parents elected that the money should be spent on the expansion of education rather than on school feeding. I was connected with the inauguration of these feeding schemes and I can vouch for the great benefit it conferred upon the Native children. I think it is a very sad policy for any Department of State to adopt, to stop a scheme like that. Instead of meeting the demand for more schools and teachers by an extra grant from the Treasury, these children are being deprived of great physical benefits. Most of these Native children go to school without any breakfast at all and many of them have to walk long distances to school on an empty stomach. A hot meal at midday has been an inestimable boon to them. Whatever the wishes of the parents may have been, the Department of Native Affairs as the upper guardian of these children should not have approved of this change. This question was examined some years ago by a Departmental Committee and the report of that Committee made very sad reading. I hope the Minister will reconsider the position and restore this daily meal and find the money for more education from another source."

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The Removal of a Tribe

Considerable interest has been evoked throughout South Africa concerning the removal of the Mamathola tribe from

the lands it has occupied for fifty years. The Minister of Native Affairs has explained that the tribe was allocated the government farm of Muckleglen by the Governor of Transvaal on 10th April, 1907. The tribe was allowed to settle there "during the pleasure of the Governor." As time passed, it was felt that the tribe should be removed in order to protect the watershed of the Letaba River, as soil erosion and other factors were endangering the flow of the river. It was recommended that they be removed to Fertilis, where farms had been bought for them. The tribe objected, as they contended the land at Fertilis had too many snakes and was unsuitable for farming. The tribe asked Dr. Verwoerd after he took office if he thought the removal to Fertilis was the best solution. For various reasons, the Minister of Native Affairs thought they should rather be removed to the farm Metz. The chief and about fifty of the leading members of the tribe were taken to Metz to examine it, and they expressed themselves as satisfied, as did the tribe generally. They asked if they could go to Metz in the middle of July. Later the tribe objected, partly, Government alleged, because of agitation stirred up among them. Dr. Verwoerd said that if the tribe refused to move steps would have to be taken to compel them. Such steps must have the sanction of parliament but this was not sought in the session now closed.

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On the other side it has been stated that the tribe is not a politically active one and that there are no signs of outside interference. It is suggested, according to the special correspondent of the *Cape Times* at Tzaneen, that the chief difficulties have been caused by the tactlessness and too much of "big stick" methods by Native Affairs Department officers. "The mass arrival of convoys of lorries, armed police, and scores of plain-clothes policemen and officials seemed to raise doubts among the tribesmen, and that was sufficient to upset negotiations."

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Amid the conflicting views made public it has been good to have the assurance of the Department that it is not the intention to sell the lands being vacated by the Mamathola to European farmers, but to use it for afforestation and grazing. This is altogether commendable.

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We trust that the difficulties with the tribe will be overcome and that forcible removal will not be necessary. We have, however, an uneasy feeling that some of the Government's difficulties are due to their obsession for consulting the illiterate greybeards of tribes and ignoring the younger, educated section. Unless both sections are carried along with the Government, hitches are inevitable.

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"A Scandalous Case"

Last month the *Cape Times* gave considerable space and attention to what it described as "a scandalous case." A 76-year-old African, Jeffrey Ntloko, was found not guilty at Wynberg of keeping an unregistered school under the Bantu Education Act. He was arrested in November, 1956, when, it is said, seven detectives, five Europeans and two non-Europeans in plain clothes, descended from two cars at a stable next to his house, where very young children, some of whom were toddlers, were taught to sew, knit and sing. Those involved were one elderly man, one woman and twelve small children. An elaborate search was made of the premises and such incriminating evidence as a sewing machine and some dolls' clothes were seized. The woman was put in one car, the old man in another, and taken off to the police station. The old man was kept in the cells for two days and two nights. On June 4th, 1957, he was acquitted without a stain on his character.

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The matter was raised in parliament and the Minister of Justice was closely questioned about the episode. He admitted the facts but said that an African had complained to the police, stating that certain school-children who had formerly attended a registered Bantu school were attending another school. The school had later appeared to be the so-called "club" which gave rise to the case instituted against Mr. Ntloko. "The complainant alleged that the children did not receive proper tuition in the other school and that their education would suffer as a result," the Minister said. It was felt that it would be better if the children returned to a registered Bantu school. The Minister declared, "The teacher was appointed by Jeffrey Ntloko at a salary of £5 per month, but there is evidence that certain known African National Congress leaders formed a sort of committee for the school under the guidance of two European women whose identities could not yet be established. It was contended that the treatment given to the accused by the police was normal routine to prevent the intimidation of witnesses, and was due in part to the fact that he was uncooperative, would not make an explanation, and ordered the teacher not to answer the questions put by the police."

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The *Cape Times* drew attention to the fact that in 1955 there were 193,986 cases of serious crime in the Union, and one in every five was undetected. Our contemporary suggested that the police could be more usefully employed than in dealing with such as "the desperate Mr. Ntloko." To this we would add it is another instance of the absurdity of the Bantu Education Act which aims to bring every form of instruction, even that of "toddlers" being amused without cost to the State, under the all-powerful, all-regimenting, all-serious Department of Native Affairs.

Ministers' Refresher Course.

The Bantu Presbyterian Church is planning a Ministers' Refresher Course at the Lovedale Bible School, July 12th-18th. This is the first occasion in the Bantu Presbyterian Church that such a meeting has been held and it is largely made possible by the generous offer of the Church of Scotland Foreign Mission Committee to defray costs of transport for ministers attending.

The Programme will include talks and discussions on "Presbyterianism To-day," "The Church and Youth," "The Forgiveness of Sins," "Pastoral Visitation" and "Holy Communion," and speakers will include the Rev. Dr. R. H. W. Shepherd, Dr. A. Kerr and the Rev. I. Njoloza. There will be a course of Bible Study and some Hymn Singing as well as prayers and worship.

It is hoped that all ministers will attend and if any who read this have not yet sent in their registration fee of 10/-, they are advised to do so immediately to the Rev. D. W. M. Matheson, 48, Eagle Street, Umtata. The remaining money payable is 25/-. The Rt. Rev. T. P. Finca, Moderator of the General Assembly of the Bantu Presbyterian Church, and the Rev. W. Arnott, Secretary of the Church of Scotland South African Mission Council, are joint chairmen.

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Dr. D. D. T. Jabavu.

According to SAPA the Royal African Society, London, has made Dr. D. D. T. Jabavu, who served on the staff of the University College of Fort Hare from 1916 until his retirement, an honorary life member of the Society. Dr. Jabavu has also been awarded the Society's bronze medal "for dedicated service to Africa." Five such medals are awarded annually. Recently the Governing Council of the University College of Fort Hare agreed to award the distinction of Professor Emeritus to Professors D. D. T. Jabavu, W. T. Murdock and D. J. Darlow. We rejoice that Dr. Jabavu's retirement is being gladdened by various marks of honour so worthily earned. Among other distinctions, Professor Jabavu has provided an example of how to combine activity on behalf of his people with retaining the esteem of opponents, both inside and outside governmental circles.

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About Ourselves.

We regret that we find it necessary to increase the price of the *Outlook* to overseas subscribers. Owing to world financial circumstances, we find that we are losing considerably on orders from Europe, America and Asia. This is all the more serious because our subscribers in these continents are on the increase. Happily we frequently receive letters from beyond Africa stating that the magazine is worth more than the 7/6 we have been charging. From 1st October 1957 therefore, the charge for the *S.A. Outlook* will be 10/- for overseas readers.

The Church Clause

WHERE DOES THE DUTCH REFORMED CHURCH STAND?

THE "Church Clause" is now law, though at the time of writing it has not appeared in the *Gazette*.

Very serious questions have arisen because of Government enacting the clause with the support of the Dutch Reformed Churches, although every other Church saw in it a violation of religious freedom.

We find in the *Christian Recorder*, under the heading THANKING DR. VERWOERD, the following:

"In a leaflet dated 1st May, 1957, issued by the Commission of the Nederduitsch Hervormde Kerk to its members it is stated that the church will adhere strictly to the stipulations laid down in the Church Law, and quotes Clause 3. It says:

'The Church, aware of the dangers involved to both groups with the intermingling of Europeans and non-Europeans, will not allow any equalisation in its midst, but aims at the erection of separate churches amongst the various races in our country. In doing this the Church believes that it will be fulfilling that which the Lord commanded in Matthew 28:19: "Go ye therefore, and teach all the nations," and that by adopting this method unity in Christ will not in any way be harmed. Therefore, only Europeans are allowed membership to the Nederduitsch Hervormde Church of Africa.'

"Referring to clauses 6, 7, 8, it says 'The Commission would emphasise most strongly the fact that no-one, whether for the sake of a false piety or for any other reason, will be allowed to act contrary to the clauses laid down in the Church Law.'

'Our Church thus welcomes the stand taken by our country's authorities and is grateful to the minister concerned for bringing into action a law which will prevent any disregard of this principle which our Church has long accepted as right.'

'Furthermore, the Commission warns you (church members) to treat all people with Christian justice and mercy, and to keep clean and pure your path through life so that the heathen, seeing your good works, can know that you have been saved by Christ and that you glorify God in heaven.'

The question in many minds is whether cooperation between the Dutch Reformed Churches and the other Churches of the country can be carried on, on a realistic basis. After the Inter-Racial Conference of Church Leaders in Johannesburg in December 1954 and its appointment of a continuation committee with a very comprehensive mandate, there seemed real hope of more consultation and joint action on the part of the Afrikaans-

speaking and English-speaking Churches. Although the record of work of the continuation committee did not seem an impressive one, hopes still lingered in many hearts. But the recent action of the Dutch Reformed Churches in regard to the "Church Clause" has largely dissipated these hopes.

We believe also that the support given by the D.R.C. to the Government in this matter will have caused grave misgivings in the World Council of Churches circles, at a time when many were anxious—as leaders of the D.R. Churches were anxious—to see their Dutch Reformed brethren in South Africa make a solid contribution to the ecumenical movement.

It is true that the scene is not altogether dark. Professor B. B. Keet has given a spirited reply to a correspondent in *Die Kerkbode* who alleged that in regard to the "Church clause" the English Churches were not worried so much "because they would be hindered in their divine services, but because they would be hindered in their obvious purpose with such gatherings, which is to obstruct the Government in its policy. This was their pronounced policy in the past, and they are doing it again under the cloak of religious persecution."

Dr. Keet said that it was deeply saddening that people who have this attitude can still be found "among us." He asked whether it was "completely impossible for some people to look at a matter in any other way than through a pair of party-political spectacles." Dr. Keet went on: "Does he not realize that the English Churches had worshipped in this way many years before there had ever been any talk of *apartheid* as a political policy? And does he not know that the English Churches have more non-European than European members? The question is not whether we are for or against communal worshipping, but whether the freedom of the Church is affected when the authorities, whoever they may be, force it to follow a road which is other than the one it chooses."

Prof. Ben Marais, Professor of Theology at Pretoria University, has said: "The test of the churches' attitude towards race relations is the question whether a fellow-believer in God of another nation or race can worship in the same church in which I worship. . . . I agree with separate churches, but are we to drive the division so far that it also excludes Communion in Christ?" He added that no theologian of the Reformed Church would say that anyone could not enter the House of God if he was also a believer.

Other ministers of the Dutch Reformed Churches have also condemned the clause and have expressed their un-

easiness at the enactment of the clause and at the Church's easy acceptance of the Minister's action.

These are welcome voices, *but the fact is they are individual voices, and not the voice of the Church.*

Apartheid for Nurses

THE PARLIAMENTARY DEBATE

THE South African parliament has just passed the new Nursing Act. In moving the second reading of the Bill Mr. J. H. Viljoen, the Minister of Health, declared that the first principle it introduced was the application of apartheid—South Africa's traditional policy—to the nursing and midwifery professions. Existing legislation, he said, was ineffective for maintaining the colour bar in the nursing profession. The other important change was the transfer of control for training and the practical work of nursing assistants. The Minister went on to say that seven non-European nurses had been elected to the committee of the Witwatersrand branch of the Nursing Association as a result of a campaign organised by agitators. As that committee consisted of twelve members, the non-Europeans had thus gained control. As a result of the expansion of training facilities there would be more non-European nurses in the foreseeable future. They had increased from 842 in 1944 to 3,099 in 1957. The intermingling of the races at meetings and social gatherings of the Association had led to serious friction within the profession. Provision was consequently made in the Bill to limit membership of the Nursing Council and the Executive of the Nurses' Association to Europeans. The Bill also provided for the restriction of the vote to Europeans, but advisory boards would be provided for Coloured and Native nurses, to which members would elect those of their own particular race. The boards would advise the Nursing Council on matters affecting Native or Coloured nurses and midwives. The Nursing Council was empowered to prescribe different uniforms, badges or other distinguishing insignia for the different race groups.

The Bill imposes penalties on anyone who makes or lets a white nurse work under a non-white person in any hospital or similar institution or in any training school.

Members of the opposition in parliament have roundly condemned the proposals. They have pointed out that it opens the way to discrimination in training and eventually to the lowering of professional standards. It also encroaches on the autonomy of a professional association. It denies to fully qualified nurses at any time any participation in the control of their profession. Opponents of the measure hold it to be only fair that all registered nurses should be entitled to take part in elections for the Nursing Council and the Nurses' Association, but that right is now being denied to non-Europeans. Instead they were being given advisory boards which would have no representation on

the Council. It was also contended that non-European nurses in passing the examinations they did had shown that they had reached a very reasonable level of civilisation. The opposition also argued that the present proportion of white to non-white nurses was four to one, and so they constituted no danger to white rule. They contended also that there was no evidence that the Bill had the approval of the nursing profession.

Two women members of parliament, one of them a past vice-president of the Nursing Association, have subjected the Bill and the motives behind it to a merciless analysis. Mrs. Helen Suzman wound up the second reading debate with what is described as the finest speech of her parliamentary career. She asked what the Government intended doing if, as a result of the Bill, the South African Nursing Association was expelled from the International Nursing Council. She said: "Our nurses have made it clear that they would accept this form of racial separation only if they could be assured of their Association retaining its membership of the International Nursing Council. Is the Government going to come into conflict with the South African Nurses' Association and tell it, willy nilly, that it will accept the apartheid provisions of this Bill even if it is expelled from the international organisation?" Mrs. Suzman drew the House's attention to a section of the code of the International Council reading: "The need for nursing services is universal. Professional nursing is, therefore, unrestricted by considerations of nationality, race, creed, colour, politics or social status." The International Council, she said, would not be hoodwinked by the fact that the non-European nurses were still allowed to be members of the Nurses' Association.

Mrs. Ballinger said that the Bill was not only wicked but incredibly dangerous. "Any man with any sense would not attack a women's association. Men will lie down to a lot of things that women will not accept. The Government is doing a dangerous thing in antagonizing the African women—and the nurses were the educated women of the non-European population." She added that she had recently met non-European nurses in Johannesburg and she had never seen anything so dangerous in all her life as the temper of these people. "In all the early years of the South African Nursing Association the happy relations between all sections of the profession had been striking. But this Bill had altered all that."

Other Opposition arguments were that the Bill would

open the flood gates to the very thing the Government feared—the non-Europeans would be isolated and black nationalism, which was more dangerous than Communism, would take control. As for social intermixture, it was argued that there was no difference in contact between European and non-European nurses and the South African Minister of External Affairs (Mr. E. H. Louw) having tea or luncheon with Dr. Nkrumah or Mr. Nehru at Buckingham Palace. It was also pointed out that South Africa was the first country in the world to give legal recognition to the nursing profession but now it would be the first country in the world to differentiate in the profession on grounds of colour.

Government supporters were unmoved by the heated debate. One said that he did not believe the Bill conflicted with the Florence Nightingale oath. "The Bill," he said bluntly, "would prevent non-European nurses becoming Council members and so prevent a non-European sitting in judgment on a white nurse. That was part of the South African way of life."

Another Government member declared that it is natural there should be different classes of nurses. One could not have the same standard for wholly developed races as for the less developed. The ability to learn was not the same and the needs of the non-European patients differed. It was added that white girls, who had been afraid to join the profession, would now be happy to do so because they would associate with Europeans only.

The Minister of Health, replying to the debate, said it was regrettable that the Opposition, as white people, had used every word at their command to plant their malicious poison in the hearts of the Natives and Coloureds. The Bill was not intended to humiliate the non-European nurses. On the contrary, it was intended to give them opportunity in their own field to develop to the fullest extent. He was certain the white nursing profession would see in the Bill their Magna Carta, because it would remove friction and put Government in a position to go ahead systematically with the training of non-European nurses. The Minister denied that there would be a lowering of the standards although he said, "The course of training for non-white nurses might take a different direction, but it would not be in the direction of a lowered standard, but towards more efficiently equipping them to serve their own people."

Non-European nurses began to organize marches of protest against the Bill, but in Johannesburg a march fizzled out because the Administration of the Transvaal intimated that disciplinary action would be taken if they engaged in "political activities." One of the features of the Bill they most resent is that they will have little or no say in the affairs of the South African Nursing Association—in which they have been deprived of their rights—but they will be compelled by law to be members of the Asso-

ciation, and presumably will continue to pay the same membership fees as white nurses.

The *Cape Times* sums up the general effect of the Bill in the words, "The Nationalists will have succeeded in isolating, frustrating and antagonizing yet another section of the non-white population."

LANDMARKS IN THE TRAINING OF AFRICAN NURSES

Dr. Neil Macvicar in 1902 :—

"We must bear patiently with them until they have learned to be good nurses, able to do all the difficult and irksome and tiring duties of a hospital without complaining. I am confident that there is that in the Native character which will respond to this training, and that in time—if we do our part without losing courage—we shall have a new type of Native womanhood developing, higher than anything to which Native women have yet attained, strong, reliant, helpful."

Native Affairs Commission Report 1919-21 :—

"Noteworthy with regard to New Brighton has been the very excellent development of the medical service. The experiment of employing Native nurses has been a marked success, in great measure owing to the very capable and efficient work of the Native matron, Miss Dora Jacobs. The Bloemfontein Municipality, which has one of the best administered urban locations in the Union, has had a similar experience of the excellent results following the institution of a service of Native nurses."

Mrs. W. G. Bennie, President of the South African Trained Nurses' Association, in 1927 :—

"The training of Native nurses in South Africa began nearly a quarter of a century ago; a number of nurses have qualified for the full General Nurses' Certificate of the Colonial Medical Council and two for that of the Natal Medical Council, so that the training of Native nurses has passed the experimental stage. The record of the trained nurses who have gone out has been excellent, proving that the Native girl has a distinct aptitude for the work, and that, after a course of careful training, she may be depended upon and safely entrusted with the responsibility of hospital and district appointments. Her value is already known to Municipalities and other public bodies, and the demand for the Native nurses is greater than the supply."

Bishops in the Church of Scotland

FAR-REACHING PROPOSALS

A SYMPOSIUM

GREAT interest has been stirred by certain proposals contained in a report laid before the General Assembly of the Church of Scotland in Edinburgh towards the end of May. We feel they will best be understood if we offer our readers a symposium of four documents which appeared in the Scottish press, viz.,

- (1) An explanatory article;
- (2) A letter of comment by a notable Scottish Churchman;
- (3) A newspaper leader;
- (4) An explanatory letter by a member of the committee responsible for the proposals.

I. AN EXPLANATORY ARTICLE FROM THE "GLASGOW BULLETIN"

Bishops for the Church of Scotland! This is the key-point in a dynamite-packed report which will be submitted to the General Assembly in Edinburgh next month.

For four years 30 Church leaders throughout Britain have worked on this report.

They have been seeking a means of securing full inter-communion between the Church of Scotland, the Church of England, the Episcopal Church in Scotland, and the Presbyterian Church of England.

Now they have unanimously decided on the means. It involves on the Presbyterian side, the adoption of bishops. On the Anglican side it will imply a measure of "democratisation" which would give the laity a considerable say in the government of the Church.

The report, published to-day, April 30, by the Inter-Church Relations Committee, will almost certainly create as much controversy in the South as it will in Edinburgh next month. It is due to be submitted to the Convocation of Canterbury and York next month but may not be discussed until after the Lambeth conference next year.

The hard core of difference in the past has always been the episcopacy—the hierarchy of bishops in the Church of England and the Episcopal Church in Scotland.

It is a system which has up to now been completely disdained by the Kirk of Scotland and the Presbyterian Church of England.

Now the 12 representatives of the Kirk who have been taking part in the committee's deliberations agree to the idea that bishops will have to be accepted in Scotland if there is to be full inter-communion with the Episcopalians.

Moderators of Presbyteries would disappear. In their place, bishops "chosen by each Presbytery from its own membership or otherwise, would initially be consecrated

by prayer with the laying on of hands by bishops from the Episcopal churches."

"Thus consecrated, each bishop would be within the apostolic succession."

The Kirk's bishops would exercise pastoral oversight over their fellow ministers in the Presbytery, and act as its spokesman to the community.

The bishop, unlike the Presbytery moderator, would be established on a permanent basis.

Reforms in the Church of England would include the creation of a body of lay office-bearers akin to the Scottish elders. And these would be given a considerable share in the government of the Church at all levels.

Presbyterian members of the committee also urge that a greater emphasis should be placed on the sermon in Church of England services, and this, it is stated, might call for a change of training methods.

And the Presbyterians would also like the Church of England to be in a position to appoint its own bishops and alter its liturgy—a point which, of course, raises the question of the Church's relations with the State.

If these reforms are carried out, the churches involved would then, it is explained, be able to agree to interchanges of ministers and members of the Presbyterian churches could then be admitted to Communion in the Church of England "on an occasional basis."

The 12 representatives of the Church of Scotland who have put their names to these epoch-making proposals are led by the Rev. Dr. A. C. Craig, Glasgow University, their chairman.

The others are:—the Very Rev. John Baillie, the Rev. William Manson, the Rev. John H. S. Burleigh, the Very Rev. J. Pitt-Watson, the Rev. George S. Gunn, the Rev. William S. Tindal, the Rev. Thomas F. Torrance, the Rev. Donald G. M. Mackay, the Rev. Henry C. Whitley, Sheriff Sir Randall Philip, Q.C. (Procurator of the Church of Scotland), and the Rev. R. Stuart Loudon.

II. LETTER IN "THE GLASGOW HERALD" FROM REV. DR. A. J. H. GIBSON, SECRETARY AND DEPUTY, CHURCH AND MINISTRY DEPARTMENT, CHURCH OF SCOTLAND

121 George Street,
Edinburgh, 2.

May 10, 1957.

Sir,—A year ago in the General Assembly I contributed to the discussion on the Report of the Committee on Inter-Church Relations. Subsequently I learned that the views

I had expressed were held by very many in all parts of the country.

This year I am again a member of the General Assembly, and hope to be present when the report is submitted. Unfortunately for me, I am suffering temporarily from a disability which prevents me from undergoing the strain inseparable from addressing the Assembly on such an occasion. In these exceptional circumstances I beg the courtesy of your columns to make public the opinions that ordinarily I would have spoken to the assembled fathers and brethren.

There is much in the report that I welcome. In particular there is a paragraph that so far has not caught the attention it deserves. It was:—"The modifications suggested below do not envisage one single 'Church of Great Britain,' but rather a 'Church of England' and a 'Church of Scotland' in full communion with one another in the one Church of Christ; nor do they involve a uniformity of life and worship throughout these Churches, but rather the freedom of each Church under God to continue and develop in its own full inheritance of life and worship throughout its parishes and congregations. What is envisaged in these modifications is a fullness of sacramental communion between these two Churches, involving fully authorised interchange of communicants and mutual recognition of ministries."

ONE QUALIFICATION

Such a reconciliation appears to me to be all that is necessary and desirable. It would meet what was probably meant by the prayer "that they may be one as we are"—not identity, not an incorporating union, but each Church acting individually in complete friendliness and harmony with every other.

There are other two powerful considerations that impel the Church along this road, and both would also be satisfied. They are "the crippling handicap" to the younger churches of a divided witness at home, and the pitiful position of many of our communicants resident in England who are denied their right as members of the Catholic Church to receive the divinely appointed means of grace.

Because of these considerations I regret more than I can say that one of the suggestions in the report is wholly unacceptable as it stands. It is that bishops chosen by each Presbytery "would initially be consecrated by prayer with the laying on of hands by bishops from one or more of the Episcopal Churches" and by representatives of the Presbytery. By itself that is an intolerable affront to a Church which believes that its orders are as valid as, if not more valid than, the orders of the other. If this proposal is insisted on as it stands, the consequences will be disastrous, and the long drawn out conversations will have done infinitely more harm than good.

Would the committee not apply to this proposal its own words used in a wider context that "unilateral surrender" would make "the hope of re-integration completely unrealistic," and withdraw this proposal for further consideration?

There is a possible solution. The report points out that the "bishops-in-Presbytery" would be "different" from the English pattern of Episcopacy. Not forgetful of the united Church of South India, the new office would be a novelty. Bishops thus consecrated would have a wider authorisation than any existing bishops or archbishops. The committee might bring this to the attention of the representatives of the Episcopal Churches, and then it might be that the two archbishops of the Anglican Church and a substantial number of its hundred bishops, and bishops of the Episcopal Church in Scotland, would be willing to take part in a solemn public act of humiliation, re-dedication and re-consecration by the Moderator and ex-Moderators of the Church of Scotland and the Presbyterian Church of England.

If that were agreed to, both Churches might be brought to the stage of "solemn resolve to seek reconciliation and unity"; and both countries would awake to find that a new and wonderful Church was developing in its midst.

On the side of the Church of Scotland, there would still be a long and difficult road to travel before agreement to the new order could be reached. There would be legal difficulties, and there would be administrative difficulties. Still more formidable would be the financial difficulty to which I drew attention a year ago. Any who think that an Episcopal system could be worked at a low cost delude themselves. It would be very, very expensive. In Scotland there are no tiends for this purpose, and no invested funds. The cost would have to be provided by members of the Church, and the existing voluntary funds can scarcely but suffer—in particular the Fund for the Maintenance of the Ministry, the Foreign Mission Fund, and the Women's Foreign Mission Fund.

If and when that looms close, most careful assessments must be made and no further progress will be possible unless and until the bulk of the business men of Scotland are persuaded that the gain will be worth the cost.—I am, etc.

A. J. H. GIBSON

III. AN EDITORIAL IN "THE BULLETIN" GLASGOW

SPLITTING THE KIRK FOR UNITY

Are we starting a disruption all over again? Bishops in the Church of Scotland! Surely nothing that has been proposed in the name of unity can ever have held greater possibilities of disunity than the astonishing idea set before us to-day in the report of the Inter-Church Relations Committee.

Episcopacy has been anathema in the Kirk since the days of the great stride to religious freedom in Scotland, yet here, in this report, we have twelve distinguished leaders of the Kirk agreeing that it would be "appropriate" to get back to bishops if it drew us closer to the Anglicans.

True, it is all presented in the guise of sweet reason and compromise. In return the Anglicans would democratise their system and give their laity a bigger say in the government of the Church. And as the final reward we could expect a new relationship making possible an interchange of ministers and parsons, and opportunities for Presbyterians to take communion in the Church of England on "an occasional basis."

Well, closer relations between the Churches are desirable. The Scottish Kirk has, in fact, gone a long way in this direction by throwing open its communion tables to any member of a Christian Church who may care to come to them. Very much further, indeed, than the Church of England has.

But closer relationships can surely be bought too dearly, and by their firm stand on bishops the Anglicans show how clearly they, at least, appreciate this fact. After all, the Kirk could no doubt even draw closer to the Roman Catholics if she were ready to accept the Papacy. And an exchange of bishops for elders will seem to hard-headed Scots a very doubtful sort of bargain.

If unity is a matter of urgency, then surely, so far as the Church of Scotland is concerned, the first consideration is reunion with those of her own off-shoots which still remain outside the fold. And unity, by all means, with other Churches which are nearer to our own way of thinking and would put rather a more reasonable price on it.

And is unity with the Anglicans really so urgent a matter as the report makes it out to be? We have, after all, arrived at a degree of tolerance which would have staggered generations now gone. We recognise that there are different ways of thinking about religion. If there is a true Christian basis, this is the one thing that really matters.

There is, in fact, nothing in the present position which calls for a sacrifice of principle and tradition of the kind the Anglicans insist on us making. It is not even a question of drawing together two really national Churches, for the Church of England is far from being a majority Church in its own country, as the Kirk undoubtedly is in Scotland.

If this proposal were pressed, the consequences in Scotland would be disastrous. It would kill out of hand any further idea of reunion with the other Scottish Churches, it would certainly mean the loss of the considerable measure of reunion already achieved, and it would split the main body of Kirk people from top to bottom.

This, surely, would be the oddest of all sacrifices in the name of unity.

IV. AN EXPLANATORY LETTER IN "THE GLASGOW HERALD" FROM REV. PROFESSOR THOMAS F. TORRANCE, A MEMBER OF THE COMMITTEE WHICH SUBMITTED THE PROPOSALS

21 South Oswald Road,
Edinburgh, 9.
May 9, 1957.

Sir,—May I be allowed the courtesy of your columns to clear away some of the confusions and misinterpretations regarding the recently published report on "Relations between Anglican and Presbyterian Churches"?

(1) This is a report of exploratory conversations only, and can in no sense be taken as a blueprint for reunion. The delegates engaged in these conversations were not negotiators, and all that they present is a suggested basis for study, and more serious discussions if the Churches should so desire. It is of the utmost importance that it receive as much study and discussion as possible; everything must be done in the open in cool objective deliberation, nothing must be left to a few, and the whole Church must take time to think about it and make up its mind as a whole.

(2) The contents of this report are radically new, and cut across all the Presbyterian-Episcopalian controversies of the past—they cannot be understood in terms of what people may imagine is already familiar. Behind them lies the major change that came over ecumenical discussions at the Lund Conference on Faith and Order which cut behind all church-differences to the centre of the Gospel in Jesus Christ, and sought to subordinate all discussion entirely to the doctrine of Christ. This report is the first ever to appear which tries to work that out doctrinally and practically in exploratory conversations between different Churches.

(3) The primary fact that needs to be pointed out in Scotland about these proposals is that they leave the whole doctrinal and constitutional position of the Church of Scotland entirely intact—that is, the whole Presbyterian system of Kirk Session, Presbytery, Synod, General Assembly, Barrier Act, Westminster Confession, Westminster Directory, etc. Nothing could be further from the truth than to say that this report means "an overthrow of the Presbyterian system." How could the parity of ministers be jettisoned, when the Presbytery and the General Assembly will, in these proposals, retain their full authority as before, in which every member of Presbytery and Assembly has equal voice, and no presbyter has any authority over any other, and when the Presbytery and Assembly retain their complete legal and doctrinal and spiritual authority? The suggested permanent moderator or bishop-in-Presbytery could have no authority vested in

himself in any legal or governmental or doctrinal matters. He could only act on the authority of Presbytery as its chairman and spokesman.

(4) The all-important Barrier Act would and must remain in force, and so long as that is the case the Presbyteries would retain their full authority, and therefore right to veto, in all doctrinal and constitutional matters. Hence the bishop-in-Presbytery could only act as the mouthpiece of his Presbytery in the General Assembly. As an individual he would have no more authority than any other member of the General Assembly. The suggestion that "doctrinal and constitutional matters might require his consent" is meant to be only a strengthening of the Barrier Act, and its functioning through the living voice of its president in the General Assembly. The important thing to remember about this report is that the "bishop" is not an individual; "he" is "the Rev. the Presbytery," including its presiding Moderator.

(5) It should also be emphasised that what is suggested here is in no sense the Anglican form of the episcopate. Admittedly the word "bishop" in view of our history in Scotland is not a nice word, but some word with ecumenical nuance had to be adopted. The word "superintendent" was rejected, precisely because it suggests a super-minister, one with superior jurisdiction over his fellow-ministers and elders. By bishop-in-Presbytery, on the other hand, is meant not a man with superior jurisdiction but a humble presbyter set apart by prayer and the laying on of hands in token of the additional function of acting as a spiritual counsellor to his fellow-ministers and to congregations in their difficulties and troubles. As such he would remain a simple minister of the Word and Sacraments having his own parish, with no powers of jurisdiction or ordination vested in himself.

(6) In the drawing together of Churches in such a way as to enable them to have an interchange of ministers as well as communicants, there would need to be a measure of mutual commissioning in authority. Thus, for example, former Episcopalian bishops in Scotland would have to be commissioned by a Presbytery with authority to minister within the bounds of the Presbytery, and this would have to be done through an act of Presbytery in prayer and laying on of hands. Similarly, the former Episcopalian bishops would join with the Presbytery in commissioning the bishop-in-Presbytery so that he would have authority also to minister in former Episcopalian churches. Only through some such inter-connection between two different church-disciplines would it be possible to have full inter-communion, including interchange of ministers. This mutual commissioning would not carry with it any suggestion that the existing orders of either Church are inferior

to those of the other, and therefore no reordination of any kind is suggested.

(7) Although on the Presbyterian side no alteration in its system is suggested, but only the addition of a spiritual counsellor, on the Episcopalian side there are proposed the most radical changes since the Reformation—so radical that it is difficult to estimate the revolution they will entail, particularly in England. Nothing could be more far-reaching than that laymen should have equal representation with ministers in all the courts of the Church in doctrinal and spiritual decisions; hardly less radical is the proposal that the bishop should be fully assimilated to the corporate presbyterate over which he would preside as bishop-in-Synod. More startling for some Anglicans, perhaps, is the proposal that presbyters should join in laying on hands in setting apart "bishops."

(8) But even more important than all this is the doctrinal section of the report which gives a fully evangelical and Christological interpretation to the continuity of the Church and its ministry, and cuts away from the bottom those false ideas and false notions of apostolic succession which we in Scotland have always opposed on the ground of the Biblical and Reformed Faith. The fruits of this doctrinal interpretation will only be appreciated as it is acted out, but the report speaks of them as "not less fundamental changes" than the practical ones outlined.—I am etc.

THOMAS F. TORRANCE.

* * * *

The General Assembly of the Church of Scotland decided on 28th May to remit the proposals for consideration by Presbyteries and congregations. During the coming months reports will be received from all parts of the land, and the proposals will come up for fresh consideration at the Assembly in May 1958, and probably also in later General Assemblies.

The full text of the resolution is as follows:—

(1) The General Assembly receive the report entitled "Relations between Anglican and Presbyterian Churches," being a joint report presented by the representatives of the Church of England, the Church of Scotland, the Episcopal Church in Scotland, and the Presbyterian Church of England.

(2) The Assembly rejoice to learn of the friendly spirit which characterised the conversations, and note with interest that the joint report has been signed by all the representatives of all the conferring Churches.

(3) The Assembly recognised that the joint report is "no more than an exploratory survey," and that to receive it in no way commits the Church of Scotland to accepting its arguments or conclusions.

(4) The Assembly commend the report to the careful study of members of the Church at every level, recom-

mending that informal study groups be formed within presbyteries and parishes, so that ministers and laymen may have the opportunity of considering it closely before any further action is taken. They also instruct the Committee on Inter-Church Relations to take steps to promote such study, and to formulate its own considered comment on the joint report for submission to a succeeding Assembly.

(5) The Assembly express the hope that all who study

the report will do so with the twofold object (a) of determining these matters which are already held in common by the conferring Churches; and (b) of exploring how, under God, the Churches may be brought together on these matters concerning which the report discloses divergencies.

(6) The Assembly discharge the Church's representatives at the conversations, and thank them for their diligence, especially their chairman and secretary.

A Two-Sided Vow

(The Fingo people, under the leadership of the Rev. John Ayliff, after being separated from the Gcaleka people, made a vow on the 14th May 1835, under a Mqwashu tree, near Peddie; to be loyal to the British king and faithful to God.)

Each year the anniversary of the vow is celebrated by gatherings of Fingoes. The following is the substance of an address delivered on Fingo Day this year at Zazulwana, Butterworth District, by Rev John Anderson, M.A., Minister of the Cunningham Mission of the Bantu Presbyterian Church.

Editor, "S.A. Outlook")

WE are met here at Zazulwana, in the company of many distinguished visitors, to celebrate in proper fashion the national festival of the Fingo people. There are to be many speakers, which is quite natural for there are many things that could and should be said on this 14th day of May. As for myself, let me be content to make two points which seem to me important.

The first is this: at the heart of your Fingo festival there is a vow, and vows are important things. Whoever has read the Old Testament, whoever has been present at a Christian marriage service, whoever has seen persons admitted to full membership of the Church—such an one must have felt how solemn and sacred is this matter of taking a vow. Some things we may do light-heartedly and casually without any fault being found in us, but the taking of a vow is never one of these things. Thus for you Fingo men, women and children, today is a big day; it is not only a holiday; more so is it a Holy Day, your Day of the National Vow.

I wonder if you have noticed what I have noticed—that a vow is a two sided agreement involving two different parties. Just as a penny must have two sides to be a good penny, so is it with a vow. A one sided vow is no vow at all. When one sided it loses its meaning, its power, its quality of holiness. The Old Testament vows were two sided—Israel on the one side and God on the other. Every marriage vow is two sided—a man on the right side and a woman on his left. Each vow of membership of the Church is likewise two sided—the individual on one side and the Church of Christ on the other. In all such vows

both sides are involved in, and bound by the vow. When Israel binds herself to God, God binds himself to Israel. When the bridegroom binds himself to his bride, she binds herself to her husband. When a new Christian, before taking the bread and wine of the Holy Communion, binds himself to his Lord, the Lord of men binds Himself to His follower.

It cannot be otherwise. Should either side of the penny be defaced the coin has no longer any value. If we must be faithful to God, God must be faithful with us. If the wife must be faithful to the husband, he must be no less faithful to her. Both sides of the penny are to be without blemish or mark.

So with this vow of you Fingo people. You promise to be faithful. To whom do you promise? You tell me your vow is to the Government of your country, the highest secular agent with whom a vow could be made. You commit yourselves to faithfulness, and in the act of doing so, since the penny has two sides, your Government commits itself to be faithful to you: not to change towards you: not to fail you, nor deal arbitrarily with you: never to desert you: to be relied upon in the dark days as well as the bright days, as Israel relied upon Jehovah, or as any wife relies upon her husband.

Vows, my friends, are both important and two sided like a penny.

My second point is this: your fathers included in their vow a special care for education—a truly remarkable thing when one recalls that they were in the main, what we would call today, with just a tinge of contempt, red blanketed heathen men.

It is not irrelevant to ask a question here. What kind of education had these men of olden times in mind when they made their vow? Was it Fingo Education? Did they intend that their children should be instructed in the knowledge that was already there—how to sharpen an assegai; how to make a good beer strainer; how to kill an ox in the proper sacrificial way, or how to scatter the bones upon the ground so that they had some meaning and some message?

Was it for the sake of such knowledge that the ancestors made their vow under the Mqwashu tree? If so, what

need was there for the ministers to start erecting costly buildings and to train and employ teachers in ever increasing numbers? Was it for such knowledge that Stewart of Lovedale and others like him spent their lives and their talents? Was it for such knowledge that the Fingo people newly arrived in the Transkei laid down some thousands of pounds to help forward the building of Blythswood? The answer is simple. It was not for the sake of the old knowledge, already possessing its own powerful roots in the life of the people, but in loyalty to, and a desire for the new knowledge, that your forebears made their vow. The initiation school offered adequate provision for the old ways. The new schools being built in each location were dedicated to the new ways, while the Institutions rising up all over the land were to be the "Great Places" of this new education.

As we look back, we realise that what the ancestors covenanted for was not Fingo Education, and not education to be found anywhere else among the African at that time. The education they vowed to advance was knowledge that had come to Africa from overseas; knowledge that had been born and tested in the Christian countries of the West; knowledge that could set men free from old fears; knowledge able to give men a key to the right understanding of the world they lived in; that could reveal new skills the mastering of which would bring men a place of new dignity and respect; and new ideals, giving birth to a new dynamic race of African men.

Your forefathers perhaps did not grasp all of this, but they grasped something of it, enough of it. They did not see the light in all its fulness; but they discerned that the light was breaking through; and in the increase of that light lay the promise of achievement and advance not ever possible under the rule of the old way. This thing, they believed, would take their children forward to a new world of understanding and national achievement. Thus it was that they solemnly promised to care for it and nourish it.

Nourish what? Fingo education? No! Fingo education they already had. Every nation's culture has its own profound values, and of such the old Fingo culture had its proper share. Even so, when a nation sees what will lift it higher, it feels impelled to claim that thing for itself, regardless of the fact that in the first instance this new, rich, pregnant thing must be mediated to them by men whose skins were white.

Under the Mqwashu tree a miracle happened; the miracle of a people being granted a vision of the long, long future, and then covenanting themselves to take the first necessary steps in the direction of making their vision real. On that day they turned their backs on the past and set their faces, as the Jews had done so long before, "towards

the sunrising." Nor dare you face in any other direction, today.

"Speak unto the children of Israel that they go forward" said God to Moses. Were there a Moses among you, he would say no less to you now. There can be no going back. Long ago you burned your bridges behind you. Whether you want to or not, whether you like it or not, be it for better or worse, for richer or poorer, your faces are set forward to the sunrising.

As I move over the veld I watch how the herd boys spend their leisure hours. They still play much with clay, but what do I see them making? Oxen with humps on the shoulders? Sometimes yes! But what else do I see them fashion with their nimble fingers out of the damp clay—motor cars and aeroplanes. Out of the hands of boys there comes forth wisdom for men. The Twentieth Century already has cast its spell upon them—they are heading away from the traditional past and setting their faces towards a world of new ideas and new ideals, of new skills and daring new achievements.

Your vow to care for education must not only be merely renewed. It must, I think, be intensified to the point where it begins to hurt you. Like the Jews in the wilderness you may be minded, because of present difficulties, to slink back to the compromises of Egypt. Should such a mood assail you may God grant that your vow will sustain you and keep you on on the course which the loving purpose of a wise God has set for you—forward! Speak, you Fingoes; speak to each other that you go forward.

National Sunday School Day.

Sunday, the 25th August, will be a Red Letter Day in the Calendar of the Sunday School movement in this country, for it will be observed throughout the land as National Sunday School Day. The object of this special Day is to focus the attention of parents, Church members and the public generally on the Sunday School, drawing attention to the great contribution it is making to the Church and the community at large. This special Day is promoted by the South African National Sunday School Association, which is the South African unit of the World Sunday School Association. The Association is issuing appropriate literature which may be received free of charge on application. An earnest appeal is made to Ministers, Missionaries, Superintendents, Officers and Teachers of all Sunday Schools to join in the nation-wide observance of National Sunday School Day. For full particulars apply to the General Secretary, S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.

The Victoria Falls

By B. Wallet Vilakazi

Zulu Poem translated by Florence Louie Friedman

Flow on forever, mighty torrent,
Marvellous surge, magnificent
And terrible! Flow unrestrained,
Huge flood, rush ever on unreined!
God formed of many a brilliant gem
Your forehead's rainbow diadem
And skirts of fadeless mist that flow
About your feet, far, far below.
He gave your voice the thunder's tone;
Thus you commune with Him alone,
While human voices hushed by shock
You drown above Sibungu's rock.

O, who would venture in that din,
With locust-chirrupings, faint and thin,
From earth that centipedes bestrew,
To vie, O Thunderer, with you?
What strange ambition, huge, inane,
Would make men try a feat so vain?
Even the sea, whose waves advance,
Recedes, like Zulus when they dance;
No ocean knows your clamorous will,
Seas can be calm and waves be still,
Like men whom work and heat benumb,
Fall down and slumber, overcome.

Yes, thus the sea herself behaves,
Controlling all her turbulent waves
Like wandering sheep that must not stray;
So they, unruly throughout the day,
May, on the next, quite placid lie
To form a mirror for the sky.
But you are different from the sea,
O smoke that thunders ceaselessly,
How keen, Victoria, your zest,
Never to have a day of rest,
Never to curb your turbulence,
O, mighty flood, what diligence!

How often has the morning star
Opened its eye to hear afar
Your howl with its hyean sound,
While all the stars that cluster round
Await, within those heights enshrined,
The angel who shall tell mankind
When earth—cleft by the holy rod—
Will melt and be revealed to God
Whose eyes are piercing as a spear.
Surely the stars your voice must hear,
And urge you, Thunderer, thus: On! On!
You shout Farewell! but are not gone!

The trembling branches, green and cool,
Leaning over your every pool,
Drinking of your ceaseless rains,
With fresh green sap enrich their veins
And draw from you their vital blood,
From you, the South wind stirs, great flood!
And see how birds, unchecked by fear,
Dare, unperturbed, to venture near
And let their wings be drenched and kissed
By scarf-like waves of floating mist
Whose vapour shrouds them as they wander
All undaunted by your thunder.

O, what ecstasy to feel
The girdle's fringes that conceal
Victoria's waist with mist! your shawl,
A gay cascade whose streamers fall
Wildly across the rocks, their play
Of frantic pursuit, veiled by spray.
That heavy vapour is a haze
Hiding the cataract from our gaze,
Shimmering with the rainbows spun
To sparkle in the noon-day sun,
And form a luminous bridge by night,
Scattered with stars in perpetual flight.

I, who lack your powerful voice,
Its deep eternal roar, what choice
Is mine? O, how inadequate
Am I, a fool who would dilate—
With pen and ink deluding me—
Upon your grace and majesty,
Who would evoke for those afar,
Visions of you and all you are....
You calm each weary desperate soul,
Each wanderer seeking for a goal,
And offer rest to all who flee
A world which is their enemy.

You fill their eyes with happiness,
They smoke, forgetting their distress,
At ease, they tap their tins of snuff,
At peace, they gaze at you and puff,
Until your voice, so sweet and deep
Lulls them tranquilly to sleep,
As though a nurse, with gentle care,
Should stroke their brows and smooth their hair
Till pain and desolation cease.
These lost ones are at home, at peace,

Close to your waters, wildly sprayed,
The great white wings of your cascade.

Flow on! and let your thunder woo
Africa's sons in need of you.

Dr. S. M. Mofokeng

A Personal Tribute by Dr. C. M. Doke

ON June 6th there passed away in Coronation Hospital, Johannesburg, at the age of 34, Sophonia Machabe Mofokeng, after a long illness.

To the ordinary reader such an announcement might mean little; but to those who knew him, and to those who watch the rise of the African people, from primitive life to culture, from ignorance and superstition to growth in knowledge and maturity of wisdom, from the darkness of paganism and spirit-worship to the light of God in the Gospel of Jesus Christ, the passing of this son of Africa is no obscure event.

Sophonia Mofokeng was born in 1923 at Fouriesburg, O.F.S., and attended the local primary school run by the Dutch Reformed Church. He early realized the value of education, and proved himself an apt pupil. From there he went to Adams Mission High School in Natal, where he matriculated at the age of 16, obtaining a first class pass with two distinctions. He then became a student at Fort Hare College, where he graduated B.A. with a distinction in Southern Sotho in 1942, gaining also the Diploma in Education. At this time his special interest turned to History, and while on the staff of the Johannesburg Bantu High School, he followed part-time lectures at the Witwatersrand University, where he graduated B.A. Honours in History.

This was in 1945. At this time the Department of Bantu Studies of the University was in need of assistance in the teaching of Sotho, and Mofokeng was used in a part-time capacity. As head of the Department I soon realized his value as a teacher, and was enabled to offer him a permanent position as Language Assistant, provided he read for Honours in Bantu Languages. This he undertook enthusiastically, and his keen interest in the literature of his people was shown in the thesis portion of his examination, which dealt with Notes and Annotations of certain Praise Poems in Southern Sotho.

In his work in the Department he was thorough and most conscientious. He was highly respected by all the students in his classes, and loved by his colleagues. He began to interest himself in research, and to collaborate with me in the preparation of a Southern Sotho Grammar. Then a heavy blow fell. I shall not forget the day when he came to my room to tell me that the doctors had found that he was suffering from T.B., and that he was going into Rietfontein Hospital.

But Mofokeng was a man of piety and strong faith; and he maintained a cheerful disposition throughout his fourteen months of hospital experience. During this time, in October 1947, his colleague and friend, Dr. B. W. Vilakazi, died with tragic suddenness. When Mofokeng left hospital, cleared of the disease, he was for a long time weak; and though he gradually grew stronger, and was able to resume his teaching and writing, his body was frail to the end.

In 1951 he received the degree of M.A., and his scholastic career was crowned in 1954, when he was awarded the Ph.D. degree for a thesis on "The Development of Leading Figures in Animal Tales in Africa," a work deserving of publication. He became the only African so far to be awarded this degree at the University of the Witwatersrand.

Sophonia Mofokeng, in his brief life, became an authority on Bantu folk and proverb lore. He was the author of a play in Sotho entitled *Senkatana*, which was published in the "Bantu Treasury Series" in 1952, and of a book of essays and sketches, *Leetong*, published in 1954. He leaves a number of manuscripts, some of which may prove to be sufficiently complete for publication. In 1956 he was invited to join a team of experts in the compilation of a new edition of a German encyclopaedia of folklore. Up to the time of his death he had collaborated with me in work on Southern Sotho grammar. He had read the proofs of the book now in the press; but, before seeing the finished work, he was called away to his eternal reward.

Dr. Mofokeng was a man of high scholarship. But it is not for that that I shall remember him. He was a man of high Christian character. A member of the Dutch Reformed Church, he was a devout follower of the Lord Jesus Christ; humble and kind-hearted, cheerful in suffering, respected for his transparent honesty, loved for his quaint humour and readiness to help. To me, he was not so much a member of my staff, as a real friend and colleague, and as a brother in Christ. Africa has lost a great son. May the early death of one so full of promise be a stimulus to many to emulate his example, for the uplift of their people and the honour of the Lord Jesus Christ.

Our sympathy goes out to the sorrowing widow, and the two children.

New Books

New Testament Faith for To-day, by Amos N. Wilder (S.C.M. Press 15/-).

This is a stimulating book, but to many it may prove disappointing, because it smacks so much of theological jargon, perhaps due to the fact that so much of it is lecture material delivered to probably a select audience in a School of Religion. It is reminiscent of a book on Semantics as when the author writes: "the chief obstacle to the proper validation of religious myth and all cognate mythopoetic portrayals of life and history is the stultifying axiom that genuine truth or insight or wisdom must be limited to that which can be stated in discursive prose, in denotative language stripped as far as possible of all connotative suggestions, in 'clear ideas,' in short, in statement or description of a scientific character." Along with this, one is continually having to grapple with words of twin connotation such as "biblical-Theological" and "hagiographic" and with phrases such as "reductionist outlook."

Yet we can agree with his main thesis which is that we should retain the mythical framework in which some of the New Testament Gospel truths are conveyed in opposition to those, like Bultmann, who would drop them because incapable of precise clear statement. The truths they express are greater than we human beings can convey in language, which is one reason why God in His wisdom made the Word flesh in order that we human beings might be helped in understanding His love and saving purpose for mankind.

Dr. Wilder points out that on the one hand the sceptical humanist of to-day tends to discount the truth of the Gospel, because of refusal to accept a world-view involving a story of a Creation, a Fall and a promise of a New Age which conflicts with his worldview of steady progress (though how many really believe this to-day!) and on the other hand our denominational differences are a stumbling block in the way of the presentation of the Good News of the New Testament to the rightful need of the world of to-day for news of a world that is one.

A valuable point is made in the advice to Christians to keep their eyes open to the evidences of the activity of the Holy Spirit not only in recognised church life, but also in some of the great thinker heretics such as Blake, D. H. Lawrence and Nietzsche. What they say can often be seen as judgments on the Church and in the words of Isaiah "When thy judgments are in the earth, the inhabitants of the world learn wisdom."

Many other New Testament subjects are dealt with, such as the Second Coming, Paul's message which obviously appealed to the people of his day, whether Jews by frequent reference to their sacred history as God's people

with the apparatus of covenants and promises, or Gentiles by proclaiming the Gospel in ways that answered their hunger for purity and immortality, and the Gospel of John with his concept of eternal life here and now taking the place of the Jewish picture of the age to come. There is plenty of food for thought in this book, but many of the dishes are hard to digest.

J.S.S.

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The Problem of History in Mark, by J. M. Robinson. (Studies in Biblical Theology No. 21. S.C.M. 8/-).

"Mark's understanding of Christian existence consists in an understanding of the history of Jesus and the history of the Church." These words, concluding the author's final chapter, summarise his thesis. He may be held to have performed a useful service. He does not say anything fundamentally new but his work is useful because it answers, largely in their own terms (which tend to be irritating to others), those who would reduce the gospel to an unhistorical account of a figure of mythical significance, and also those who would see Jesus merely as a historical figure. The book's argument is against any divorce between the Jesus of history and the Christ of faith. "Jesus acts truly in history and clarifies the meaning of history." (p. 47) "Jesus and the Spirit are not aloof from history but rather enter history and create history; but they 'come' from heaven at a certain time and place, not as the perfection of the present evil aeon, but as the beginning of its end." (p. 273.)

The first chapter, surveying 19th century and contemporary estimates of S. Mark's Gospel, is the least satisfactory. A sub-title to one section "Resultant Confusion" might be held to summarise the whole chapter. The detailed consideration, in later chapters, of S. Mark i. 1-13, then of the Exorcism narratives, then of the "debates" in the Gospel make, however, a valuable and illuminating study which penetrates deeply into the meaning of S. Mark's Gospel—another of the modern books on S. Mark which reveal how much more there is in him than meets the eye.

N.B.

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The Making of a Sermon, by Robert J. McCracken (S.C.M. Press: 10/6).

Many will take up this book with special interest because the author is the minister who was chosen to follow Dr. H. E. Fosdick in the famous Riverside Church pulpit in New York City. Nor will they be disappointed. So many books have been written about preaching that it would seem there is no room for another. But our author offers

much that is fresh, suggestive and stimulating. There is not a dull page as he deals with such questions as, How does one budget one's time in preparing for the pulpit? How does one select texts and subjects and gather material for them? What principles should be followed in sermon building? The book gains because in large measure it is personal, for "whatever is anonymous won't preach."

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Plato and the Christian: Passages from the writings of Plato, selected and translated with an introduction by Adam Fox (S.C.M. Press: 21/-).

This is a delightful and original book. Canon Fox has collected the passages in Plato which seem to bear in one way or another on Christian theology and morals. He has arranged the passages and put a title to them, and has affixed to each of them a text from the Old or New Testament to illumine their relevance to Christianity. The main divisions are God and Creation, Man and His Destiny, the Foundations of Morality, Religion and the Church. A valuable introduction prepares the reader for the riches that follow.

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Ulwimi LwesiXhosa, by H. W. Pahl and E. W. M. Mesatywa. A.P.B. Press 6s. 9d.

This is a Grammar Book of the Xhosa language in Xhosa. It is mainly for the Junior Certificate classes but it can be used profitably also in the Training Schools. It deals with all the parts of speech giving useful examples. In chapter 3 there is a description of how to use the standard spelling whilst the last chapters give enlightening examples of Xhosa synonyms and of the difference between idiom and proverb in Xhosa.

This is a book which I think will increasingly be on demand as Xhosa has to be taught and examined in Xhosa. It provides the terminology which has to be used and gives the examples of how to use it. Moreover at the end of many of the chapters there are exercises for the scholar to do and this also should be of help to both the teacher and the student. I gladly recommend the book to all the Xhosa-speaking students of the language. —J.J.R.J.

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Indyebo Yesihabe, (Afrikaans Pers Beperk) Subs. Std. 2 (4/9) Stds. 3-6 (6/6) J. J. R. Jolobe.

These are two volumes of Xhosa anthology graded for the various Standards. Among the contributors is a fair number of budding authors, as well as well-known writers. The poems include both the traditional nursery rhymes and modern poetry. The collector has done Xhosa literature yeoman service by reducing to writing these valuable poems. To add to the interest of the second volume, he has produced photographs of writers known to many only by name. The illustrating however is not very good. For instance in volume I, the poem on the grinding of corn is

illustrated by an ugly figure supposed to be a woman stamping mealies. The second volume should prove useful even for Classes beyond Std. VI. B.B.M.

Wilgespruit Fellowship Centre: Service of reception for new full-time Warden.

In a brief but dignified service before some sixty guests and members, Mr. D. H. Rubenstein, the first full-time Warden of the Wilgespruit Fellowship Centre, was officially welcomed and received into his work. The service was held on the afternoon of Saturday, 18th May, in the beautiful stone chapel built by work-campers in the annual work camps held at the Centre.

The service was conducted by Mr. T. E. Sulston, present chairman of the Management Committee of the Wilgespruit Fellowship Centre. The principal address was delivered by the Rev. George Mabile, the present leader of the Wilgespruit Community, who is soon to leave South Africa to take up the post of Secretary of the newly organized Christian Council of French West Africa.

In his address Mr. Mabile traced the development of the Fellowship Centre. The need for a place where Christians of all persuasions and backgrounds could meet together, plan together, pray together, and work together, became apparent some ten years ago to a small fellowship of prayer known now as the Wilgespruit Community. At that time the group consisted of six men, an American, an Englishman, a Frenchman, an 'MSutu, a South African, and a Zulu. Much prayer and hard promotional work went into the raising of the funds to make possible the purchase of the abandoned farm "Wilgespruit" about 12 miles from Johannesburg, and just outside the town of Roodepoort.

Tribute was paid to Mr. D. P. Anderson, first Warden of Wilgespruit, on a half-time basis, who together with his wife had done so much to bring the place to its present state of development where it served as a conference centre, retreat grounds, and Christian camp site.

In his response the new Warden expressed his gratitude for being enabled to participate in this ecumenical enterprise. He remarked that the threefold programme of the Centre, work, worship, and witness, through common fellowship, seemed to him to constitute an excellent and practical interpretation of what was meant by the "ecumenical movement" within the churches. The new Warden urged those present to assist in the task of planting the Wilgespruit Fellowship Centre more firmly into the fabric of South African life by making more widely known its aims and its programme and encouraging greater support for, and use of, its facilities.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by R. H. W. Shepherd, Lovedale, C.P.